

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WHEN ONCE THESE MAXIMS FIX'D,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAUL."

VOL. XII.

GARDINER, MAINE, FRIDAY, JUNE 22, 1832.

NEW SERIES, VOL. VI.—NO. 25.

CHRISTIAN INTELLIGENCER.

PUBLISHED EVERY FRIDAY

BY SHELDON & DICKMAN,

PROPRIETORS.

WILLIAM A. DREW—Editor.

TERMS.—Two dollars per annum, if paid in six months, or two dollars and fifty cents if payment be delayed until after six months, and after the expiration of a year, interest will be charged.

No paper will be discontinued, except at the discretion of the publishers, until all arrears are paid. All communications forwarded by mail, must be sent free of postage.

A SERMON,

By T. J. SAWYER.

TEXT.—Thou shalt fear the Lord thy God.—Deuteronomy vi. 13.

It is a question of much practical importance, what are we to understand by "the fear of the Lord?" It is practically important, because to fear him is a duty very frequently and unequivocally enjoined upon us in the Holy Scriptures.—"Thou shalt fear the Lord thy God is strictly commanded in our text.

The Psalmist assures us that "the fear of the Lord is the beginning of wisdom," and in Job we read, "the fear of the Lord, that is wisdom." That this fear then is exceedingly valuable cannot be doubted, for wisdom is beyond controversy the "principal thing." The prophet Isaiah plainly intimates the preciousness of the fear of the Lord, when he speaks of it as a "treasure." And Solomon tells us, that "by the fear of the Lord are riches, honor and life" that it "prolongeth days"—and is "the instruction of wisdom."

In short the fear of the Lord is uniformly spoken of by the sacred penmen as an important duty, and vastly beneficial to man. It is represented as "a fountain of life to depart from the snares of death;" and one exclaims, "Oh how great is thy goodness which thou hast laid up for them that fear thee." "The angel of the Lord encamps about them and to them there is no want. His salvation is high them, for as a father pitieth his children so the Lord pities those that fear him."

Indeed the utmost security and the highest blessings seem to be in reserve for those who truly fear the Lord. Can it be improper, then, to spend a few minutes in learning its character, contemplating its operations and admiring its effects.

Theological writers of every sect speak of two kinds of fear whether in relation to man or God; viz. *filiat* and *slavish* fear.—This division is broadly and permanently founded in nature. The character of these two kinds of fear is essentially unlike. The line of separation is obvious to every mind.

The fear of the Lord which was so pointedly enjoined in our text upon the Israelites, and which is equally applicable to us; is then either *filiat* or *slavish*. Which is it? Let us in the first place hear these terms defined.

"Filiat fear," says Mr. Buck (Theological Dictionary), "is that of a son to his father." "There is a *servile* fear which they possess, who obey God from fear of punishment and not from love."

Mr. Wood in his Dictionary of the Bible observes, "Men's fear of God is either *filiat* or *slavish*. Slavish fear is a dread of danger and punishment, arising from an inward sense of guilt. So Felix trembled when he heard Paul preach."

Now if these definitions are correct, and there is no one who can dispute them let us ask whether this slavish fear of the Lord is what is enjoined in our text? Is this the kind of fear our God requires of us? Is it such as our heavenly Father would demand of his earthly children? If it is, let us practice it ourselves and impress it on others—but if it is not, let us avoid it as dangerous.

We answer them unhesitatingly that this slavish fear is not the fear of the Lord which we are required to feel and exercise, and we give this decided reply for several reasons which to ourselves are perfectly satisfactory and may perhaps be so to others.

1st. We are taught that "the fear of the Lord is the beginning of wisdom," or in still more direct language, "the fear of the Lord, that is wisdom." Now if this slavish fear of the Lord is wisdom, it is manifest that he who is the greatest slave—the who trembles most before the Lord from fear of punishment or dread of misery, is possessed of most wisdom—is most heavenly minded. If so, those convicted sinners (of whom we often hear,) who feel themselves suspended by a single hair over the abyss of an eternal and burning hell, and who dread with unutterable fear and agony they shall soon be launched into it, are infinitely better Christians than even the apostles of our blessed Lord. For they had no such awful apprehensions, indeed they could say "we know if the earthly house of our tabernacle were dissolved we have a building of God, a house not made with hands eternal in the heavens."

They felt that they had an inheritance incorruptible, undefiled and that faded not away reserved for them on high, and to it they were looking, not with alarming, slavish fears, but with joy unspeakable and full of glory. It is unnecessary to observe that these unwavering hopes—this high certainty of future felicity is totally incompatible with a slavish fear of eternal

wo. But strange as it may seem if this slavish fear is the genuine fear of God, those unhappy beings who thus apprehend eternal torments, those beings so richly deserving our commiseration, and by the religious world never allowed the name of Christians, but only that of convicted sinners, and are called Christians only when this slavish fear is wholly removed, and they are rejoicing in hope of the glory of God. But farther; if this slavish fear of the Lord is the beginning of wisdom it should be forever increasing instead of dying away, and the Christian, as he becomes more and more the child of God, should more and more fear the torments of hell. The contrary is however the fact. The better the Christian the less he dreads. But farther still; if this slavish fear is the source of homage to God, the highest angel in heaven must be the greatest slave in the universe, and is constantly exercised with the most awful dread of endless misery.

2d. All slavish fear is attended with pain. It is impossible to dread without suffering. He then who fears the most is the most miserable, and the angels round the throne of God, if slavish fear is his homage, are the most unhappy beings in existence.

3d. St. John tells us "there is no fear in love: but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love." We have before remarked, that this slavish fear is attended with pain. Here we have the authority of the beloved apostle John that *fear hath torment*. We also have his authority that this slavish fear is totally incompatible with love. "Perfect love casteth out fear and he that feareth is not made perfect in love." Now "love is the fulfilling of the law. Because love worketh no ill to his neighbor." "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment, and the second is like unto it, viz. Thou shalt love thy neighbor as thyself.—On these two commandments hang all the law and the prophets." But our text says also "Thou shalt fear the Lord thy God." Now since slavish fear hath torment, and perfect love casteth out fear, we know that slavish fear is not the fear of the Lord.—If it is, then he who is made perfect in love is the greatest sinner on earth, for he feels none of this fear which hath torment; and he who suffers most from a dread of misery is the greatest saint in heaven. On this principle, the devils who "believe and tremble" have high claims to the character of purest and most obedient angels, and must be regarded as the only spiritual worshippers of the Most High.

4th. We are taught, that God is a spirit and they that worship him must worship him in spirit and in truth. Now if the service which God demands of us is this slavish fear and obedience, it will be impossible for men to worship him, either in spirit or in truth.—In spirit, because our very souls would revolt at the homage we should pay.—In truth, because there can be no truth in the abominably hypocritical service we should perform. We might profess to worship God, but we should only go a round of senseless ceremonies dictated by nothing but dread of punishment, in which solemn mockery the heart cannot and will not engage. Hence we should not worship at all; as will appear.

5th. From the fact that the first duty God requires, and one without which no other can be properly performed, is to love the Lord with all the heart, that is, with perfect love. But perfect love casteth out fear. If by the fear of the Lord then, we are to understand this slavish fear, it is evident that we must either cease to love or fear him. Because it is impossible to love God perfectly and still to fear him in this slavish manner.

6th. The scriptures assure us that "the fear of the Lord is to hate evil." Now this servile fear implies nothing like *hating* evil, but simply a dread of punishment.—One may dread detection and punishment and still love to sin. The murderer may fear the bar of justice and the scaffold, while he inwardly exults in the death of his victim. Hence this fear of punishment or dread of misery is not the genuine fear of the Lord, which is to hate evil, and implies the love of virtue.

These several reasons I think satisfactory, that slavish fear is not what was intended in our text, "Thou shalt fear the Lord thy God."

A question naturally arises here which deserves a moment's attention. Is this servile fear of the Lord a virtue or a vice—is it beneficial or injurious to him who suffers it?

As it is not required by God, we cannot expect it very highly meritorious. It is not a virtue, and therefore cannot be acceptable to God. In this opinion I am sustained by our Limitarian friends generally. Mr. Wood, in his Dictionary of the Bible before quoted, says, "This slavish fear of God's wrath, though not good of itself, is often by the Holy Ghost made useful towards the conviction and deliverance of souls." Here it is said plainly that this fear is not good, and if it is not good the great probability is that it is bad. "But it is often," we are told, "made use-

ful by the Holy Ghost towards the conversion and deliverance of souls." It is the high prerogative of God to educe good from evil. And that this slavish fear of himself, will be overruled by his wisdom and power to advance ultimate good I most fully believe. So will every evil existing among men. "What then, shall we do evil that good may come? God forbid."

I wish my present remarks to have a bearing on the important subject of modern revivals. It is well known to all acquainted with these delirious excitements, that it is a principal object of their promoters to address the fears, and awake the most alarming apprehensions, of future and eternal misery. It is however acknowledged, that this unhappy state of mind is in itself not good, but it may be made useful by the Holy Ghost in the conversion and deliverance of souls. I have before remarked that if this fear is not good it is in all probability bad. And there are the best reasons for believing it amongst the grossest offences against the Deity. Is it nothing to distrust his goodness—to doubt his parental character and feelings? Is it nothing to suppose him possessed of attributes that would disgrace human nature, fallen and depraved as it may be? Is it nothing to imagine and believe him capable of pursuing a course of conduct towards his children of which the fiend-like disposition of the prince of darkness might justly be proud? Is all this nothing? Let a father answer. Let a teacher of your children instil into their young minds such opinions of your character and conduct as are the every day inculcations in the religious world relative to God—let you see yourself feared as a tyrant by those who ought to love you as a father—let you feel yourself looked upon even by your own children as a being to be shunned, if not detested. After all your labors of human kindness and parental love let you be feared and hated by the very objects of your undying affection, and what I would ask could be your feelings. How would you regard the teacher of your children?

And yet this is the process of revivals, falsely so called. The miserable subjects of such excitements are made to fear endless torments—made to sin most directly and most heinously against God. Because it is good? No, but because the Holy Ghost educes good from evil, and "often makes it useful towards the conversion and deliverance of souls." When will men learn that it is basely wrong to do evil that good may come? When will the ministers of Jesus Christ learn of their Master that the best way to lead men to love God, is to represent Him as worthy of their love?

I shall be asked, Are there no good results from the fear of punishment? Is the love of God the only principle upon which men can properly act? And if it is, why are we always threatened with punishment in case of disobedience? I answer:—the love of God seems plainly to be the only proper motive of human obedience. I speak of man in the eye of his Maker, or even indeed, of his fellow. The obedience resulting merely from a fear of punishment, which we pay to any law, is in all respects the least valuable. It is so considered by every person. The legislator, the judge and the parent, as well as the moralist, all look upon constrained service as of secondary and inferior worth. So far as the moral character is concerned, he who is deterred from vice only by a fear of punishment is little better than he who commits the offence. Indeed he has "already committed it in his heart."

Let us suppose a case of illustration. A parent commands his two sons to perform a certain duty, or abstain from the commission of a certain vice. They both obey to the letter. Yet it is well known that while one obeyed his father from love—the other was influenced only by a fear of the threatened punishment. One would obey because he loves his father and feels an assurance that he commands nothing but what is right and servicable to himself. He therefore has no inclination to disobey and would not were there no penalty, no punishment threatened.—The other however has no such feelings of respect and affection. He obeys but it is wholly against his will. His heart is fixed on mischief, and were it possible for him to indulge his disposition and escape detection and misery, nothing else in the world should hinder him from gratifying his desires. Now we can see the most evident difference in the moral character of these two sons. One of them is influenced by a filial fear, the other by a slavish fear. I need not say which is the accepted son.

But I shall be asked if the individual who obeys out of fear of punishment is criminal? and if his performance of duty is not good? I answer: he is not criminal for performing his duty or neglecting to indulge in vice. This is well. But he is criminal for listening to improper motives, and acting therefrom. The child is not in fault for obeying the letter of his father's command; but he is in fault for not loving his father and loving to obey him.

But take another case. The laws of both God and man say "thou shalt not steal." Here is an individual who has a

great disposition to pilfer. He wishes to take your property. But he hears the law denouncing punishment for theft. He obeys the law, but only because he dreads detection and punishment. And you ask, is he not guiltless? I answer, that so far as the law of man is concerned he is.—He has committed no overt act—he has broken no outward law, he has injured you not. But is he guiltless? No. He did not refrain because he loved yourself or God, or because he respected your interests. He has not performed his moral duty. To be sure he has done community no harm. But we are not indebted to his good principles for it. It was only the fear of punishment here or hereafter that prevented him. He is as guilty in his heart as if his hand had done it.

There is one case more. It is not uncommon to hear professed Christians making observations like this. If I was a Universalist, that is, if I did not believe in endless misery no wickedness should be too great for me. I would steal and lie, and rob. I would do every thing, and it would make no difference. I should be saved at last. Now, this is a very foolish saying, and perhaps should be winked at as a sin of ignorance. Perhaps too we should have the charity to believe they say what they know is untrue, or if we must receive the declaration as truth deliberately spoken, we should commiserate their depravity. It is saying plainly that they recognize no motive to virtue but the fear of hell. Take this away and they are Christians no longer; indeed they would not retain the semblance of moral decency. From such Christians, "good Lord, deliver us." They forget, or are unhappily ignorant, that the fear of the Lord is to hate evil, and that the first command is to love God with the whole heart and their fellow men as themselves.

[From the Gospel Anchor.]

RELIGIOUS CONTROVERSY.

By special invitation of the brethren at St. Albans, Vt. the Senior Editor of this paper, met in public controversy, at that place, on the first Wednesday and Thursday of the present month, the Rev. Mr. Chamberlain, of the Methodist connexion. The necessary absence of the Editor to the New York State Convention at Utica, during the past week, has prevented him from giving that notice of the discussion in question, which it was his purpose to have done. He will now proceed in several numbers, to lay before his readers the arguments advanced, *pro* and *con*. It will be impossible in a debate which occupied a day and a half, to give any thing more than a condensed summary, and to state the principal arguments offered on the occasion.

The question proposed was, "Is the punishment of the wicked endless?" The affirmative was advocated by Mr. Chamberlain. He introduced the subject by referring to the attributes of God; that he was infinitely wise, good and just. That his wisdom had instituted a law, his goodness had made that law such as was consistent with that goodness, and his justice was pledged to see it executed. He referred to the creation of our first parents. They were created pure and innocent—placed in a delightful situation, with only one restriction to their partaking of the pleasures by which they were surrounded. To this a penalty was attached—"In the day thou eatest thereof thou shalt surely die." Our first parent did transgress; they lost the divine image in which they were created, and the sentence of death under which they lay was temporal, spiritual and eternal in its character.

To this it was replied that Universalists admitted the attributes of wisdom, goodness and justice to exist in the Deity, in an infinite degree, but from their views of these attributes they arrived at a very different conclusion. They could not suppose that the exercise of either of those attributes would permit a Being, whose power was equal to effect any of his purposes, to bring into existence creatures, who by any possibility, could become the subjects of an endless curse—who were to be such infinite losers by their very existence. They denied that God had ever attached an eternal penalty to the violation of his law; if he had done so, let the passage which declared it, be produced. This was the very thing which must first be proved. There is nothing in the account of the first transgression to lead to such a conclusion. The infliction of the punishment for disobedience in our first parents, was to take place in the day of their transgression—"In the day that thou eatest thereof, thou shalt surely die." They did not die a natural death that day, much less did they die an eternal one; but they did die a moral one. They felt conscious of their guilt, they were ashamed. "To be carnally minded is death."

When Mr. C. came to reply to this view of the first transgression, he said that a day was not necessarily limited to twenty four hours. This was granted; but it was contended that in the present case, it could not be transferred to a very remote period, and the sense of guilt and shame manifested by our first parents, immediately after the commission of the offence, is presumptive evidence that they did die a mor-

al death in the day of their transgression. With respect to the expression, "eternal death," it was not to be found in the scriptures; and if it was, instead of teaching future misery, it would inculcate the sentiment of annihilation. With respect to the transgression of our first parents, whatever might be the inconvenience arising from this disobedience, it would be seen that they were limited to this state of being; and until it could be shown from the account that they were threatened with misery beyond the grave, it was not incumbent on us to believe it.

The first text which Mr. Chamberlain introduced to support the doctrine of endless punishment for the wicked was the famous text, found in the 25th of Matthew, 46th verse—"And these shall go away into everlasting punishment, but the righteous into life eternal." In discussing on this portion of scripture, Mr. Chamberlain stated that this was a description of the general day of judgment, at the end of the world. The righteous and the wicked were arraigned before the awful tribunal of Jehovah, and there judged according to their works. The righteous were admitted to eternal happiness, and the wicked were sentenced to eternal punishment. It was contended that the same word which was annexed to the happiness of the righteous, was applied to the punishment of the wicked; and consequently if we limited the one, we must the other.

In reply to this, the Editor remarked, that it must first of all, be proved that this parable pointed to a general day of judgment, at the close of time. There was nothing in the connexion to sanction such a construction. It was maintained on the contrary, that a period was pointed out in the preceding chapter, when this judgment was to take place. It was there stated that the coming of Christ to judgment, was to be during that generation. This was not the only place that fixed it to that period, but in almost every instance where "Christ's coming to judgment," or "coming in his kingdom," was mentioned, there some expression was always found to indicate that the event was near. For example—"there be some standing here that shall not taste death"—"you shall not have gone over the cities of Judea"—"till the Son of man come in his kingdom." It was further noticed that the sentence which was passed at this judgment, was not against individuals, but nations, and he shall separate them, one from another, as a shepherd divideth his sheep from the goats." The common view of this passage applying to the general judgment would involve the monstrous hypothesis of sending whole nations to heaven, and whole nations to hell. It was not an individual but a national separation, which was here spoken of. Once more—if this referred to a general day of judgment, the eternal destinies of men were based on their deeds of charity, and the common doctrines of salvation by Christ, the atonement, faith and repentance, were made dead letters. The Editor then proceeded to give an enlarged explanation of this and the preceding chapter. He showed that the Jewish and Gentile nations were here designated; that at the destruction of Jerusalem, and the subversion of their civil and ecclesiastical polity, the Jews did go into that everlasting punishment which they are enduring even at this day, and the Gentiles become partakers of eternal life. If it was inquired what was the meaning of eternal life, the answer was, that it was the life of the age—gospel life. According to the testimony of John, "this is eternal life, to know thee, the only true God, and Jesus Christ whom thou hast sent." In short, the knowledge of the gospel. The argument derived from the term *everlasting* being applied to the happiness of the righteous as well as to the punishment of the wicked, and the inference that by limiting it in the case of the latter, it would destroy the happiness of the former, lost its force, from the consideration that it did not in either case apply to man beyond this state of being. The literal rendering of the passage would be—"And these shall go away into the correction of the age, but the righteous into the life of the age."

In rejoicing to these remarks, Mr. C. made two observations against the views proposed. The first was, that there was no nation or people taken collectively, who would be so cruel and barbarous as to withhold acts of compassion and mercy towards the destitute, and therefore Christ must have been addressing individuals, and not a nation or people. The second remark was, that those who performed these offices of love, were genuine Christians, that these were the fruits of a saving faith in Jesus Christ.

In the sur-rejoinder the Editor observed, that the gentleman must labor under a mistake, in both these objections to his explanations. It was always as a people, and nation, and generation, that Christ addressed the Jews, and not as individuals. They were designated as an evil and murderous nation, a stiff-necked people, an adulterous generation, a generation of vipers. Again—it was their cruel treatment of the prophets, the ministers, the apostles and Christ himself, that brought upon them their destruction. "Woe unto you, Scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish

Now were all these unbelieving

Jesus to be endlessly miserable, because they did not believe the good tidings that their Savior was risen from the dead?

Not only so, but must all those who now disbelieve the Gospel, which brings good tidings, that a Savior was born into the world, to save his people from their sins, and suffered as the Lamb of God who taketh away the sin of the world, and died for every man, and rose again for their justification, must all such unbelievers in the Gospel be eternally condemned and miserable? Then how many professed Christians now living, but must be endlessly miserable? Comparatively few in the Christian world, believe the Gospel in its fulness.

But admitting that the Gospel is good tidings only to the elect or to a part of mankind, who has a true faith, or who can prove his belief is of the right kind? The Savior gives the signs of a true faith. But where do such signs follow the belief of any one in our day? Nowhere. Of course all professed Christians in the world, must be damned eternally, according as they interpret our text. They may glory in believing the terrible doctrine of endless misery, but unless they can show the signs of a believer, they are, out of their own mouth condemned, and are bound to never ending woe.

People in general have been so taught from early life that they naturally associate endless misery, with the word damnation, or to be damned. But if these words ought to be so explained, then the doctrine of endless misery was not believed by any old Testament writer, for neither of these words can be found in the Old Testament. How, then, did they have any true religion? Now, it is thought, absolutely necessary to believe that a large portion of mankind shall be eternally damned in order to be saved.

But let us see how the word damned and damnation are used in other places. Paul says, in one place, he that doubteth is damned, if he eat without faith. In another place, Paul says, he that eateth and drinketh at the Lord's table unworthily, catcheth and drinketh damnation to himself, not discerning the Lord's body. Again he says, he that resisteth the powers, ordained of God, shall receive damnation. Again Peter speaks of those whose damnation slumbered not, as though it was awake and ready to come upon them. Now who can read these several texts, with their connections, and believe that endless misery was meant, where the word damnation is used?

The damned in these several texts seems to imply no more than to be condemned already, and to have the wrath of God abiding on them. This is the condition of those who hear of the Saviour's grace and refuse to follow his commands. But many who for a time are thus condemned, have afterwards obtained forgiveness of sins and life everlasting.

The text does not say, he that believeth not shall be damned in another world eternally. Hence it does not in any way prove what it is frequently brought forward to establish.

According to the common exposition of the word damned, there is not one person in this age of the world, who can escape endless woe. For there is not one who can give the sign of a believer, which Jesus testifies should follow.

And should any one pretend that the signs mentioned follow believers in some figurative or spiritual sense, this would not prove that they will be saved unless they believe the Gospel. To believe that good tidings of great joy are only to some of mankind, and not to all people, to every rational creature, in all the world, is not believing the Gospel. It is believing another Gospel, as Paul speaks; or perverting the Gospel of Christ. Hence those who believe in eternal misery are condemned out of their own mouth. For they contend that unbelievers will be eternally damned dying in unbelief. Now they ought to consider well what the true Gospel is. It is not only good tidings to the elect or a part of mankind, but to all people.

Such partial unbelievers must experience damnation to themselves so far as they limit the grace of God; or believe that any of God's creatures will suffer endless misery.

If they doubt God's grace towards themselves, they will be damned. If they hope for themselves, yet doubt or despair, as it respects those nearly connected with them, they will feel distress on their account. If their near friends are secure, yet if they know of a fellow creature, who is to suffer eternally, this knowledge must pain their benevolent hearts. Hence if only one solitary creature, in some distant part of the universe, is abandoned by its Maker, to suffer never ending torment, it must bring a degree of damnation to the soul, which loves its enemy, or its neighbor as itself. This sentiment appears evident from what ministers and other Christians profess to feel for their fellow men, when they are much engaged for the salvation of immortal souls. They say they would willingly spend and be spent for their deliverance from never ending torment. If their gracious hearts are now pained in view of the wretched state of sinners, why will they not feel as great distress, when they behold them actually suffering the torments of a lake of fire and brimstone?

I can see no possible way for any benevolent mind in the universe to escape damnation, even the damnation of hell, in some degree, until he believe the Gospel of the grace of God, which brings salvation to all men.

THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, JUNE 22, 1832.

CHOLERA IN AMERICA!—There can be no doubt now that the Asiatic Cholera has reached this Continent. It has been introduced into Quebec and Montreal by Irish emigrants. By the official account it appears that the disease is spreading, and that, already, many have died of it. We understand that the Governor of this State has received a communication from the Governor of Canada on the subject. In this State, and particularly in this region, we are peculiarly exposed to the contagion, epidemic, or whatever it may be, on account of the Canada Road, which makes a direct communication, at a short distance, to Quebec. Hundreds of Irish are continually passing through to the States by this road. We do not suppose, however, that any police regulations, can arrest the march of the destroyer. It must be amongst us; and will, this summer, no doubt, make its tour, whirlwind like, through the United States. The best preventatives are to quit drinking ardent spirits, bathe often, keep

the body clean, cleanse the streets, throw chloride of lime or soda into vaults &c. Cleanliness is the best security.

There is cause for gloom. Pestilence is near by us and famine stares us in the face. Added to all this, there is reason to fear, if what some members of Congress say be true, that unless a satisfactory adjustment of the Tariff, the Union may be broken before another winter, and then comes, it may be, a civil war. We are no alarmists; but the times and seasons appear to us portentous of evil. Our trust, however, is in God, who can say to the Pestilence "hitherto shalt thou come, and no farther," and who can cause even "the wrath of man to praise him, and restrain the remainder."

DEFEAT OF THE REFORM BILL.—Owing to the recent defeat of the Reform bill and the refusal of the King to create new Peers, in the English House of Lords, the Grey ministry have tendered their resignations to the throne, which have been accepted. It is said that Wellington (a Tory) has been appointed Premier under the pledge that he will carry the Reform bill through. It is known, however, that Wellington is decidedly opposed to reform. The King stands pledged to the people to carry the bill; and it is said that his refusal to create new Peers did not arise from any want of interest in the bill, but from the belief that it could be carried without so extraordinary a measure. Great excitement exists in England on the subject, and it is thought the House of Commons, which holds the purse strings, will refuse supplies, till a new Whig Ministry is in power, and a prospect exists of effecting the Reform.

"THE VICTORY." We were gratified by a visit from the splendid steamer VICTORY on Wednesday last. She left Boston Tuesday morning at 6 o'clock, and reached Portland in about 11 1/2 hours;—left Portland Wednesday morning about nine, and performed the passage to this place in about 7 hours. Yesterday she returned to Portland, and to day takes a large party on an excursion among the Islands near that harbor. We understand she will leave Portland for Boston to-morrow morning, and will return to Portland on Monday, and perhaps to this place on Tuesday. We learn that it is yet undetermined whether to run her from this river, or only from Portland to Boston. She will, however, we are informed, do one or the other, and the fare will be put very low.

IMPORTANT FROM ENGLAND. By the ships Marmora, Capt. Low, and Britania, Capt. Marshall, for Liverpool, arrived at New York—papers to the 16th May have been received.

The London Times pronounces that Reform or Revolution is inevitable.

The REFORM BILL was defeated in the House of Lords, on the 12th, by a majority of FORTY. On the 13th, news of the result was received at Liverpool. Phears was immediately posted around the streets, with the heading: "DOWN WITH THE HOUSE OF LORDS!" It is said that the King refused to sign the patents for the new Peers whom Earl Grey wished to create to carry the bill. The Ministers thereupon resigned, and a new Ministry was to be created, at the head of which the Duke of Wellington would be again placed. A meeting of 200,000 persons had been held in Birmingham, at which, it was resolved to refuse the payment of taxes.

Earl Grey, it will be recollected, was defeated in his first movement on the Reform Bill in committee, the night of the 7th May. The further discussion of the bill, was deferred to the 10th May. Meantime application was made to the King for the new creations.

A Cabinet Council was held on the 8th, at which the ministers agreed to require the creation of the Peers, in default of which they would proceed no farther with the bill. His Majesty was waited upon with this decision, and, to the astonishment of the whole British nation, (after what had transpired) THE KING REFUSED HIS ASSENT TO THE MEASURES PROPOSED, and that refusal of course has ENDED THE WHIG MINISTRY! Lord Grey did not wait for the sitting of the 10th, to proclaim this result; but, on the opening of the sitting of the 9th, he announced the retirement of himself and colleagues from the government.

Latest From Europe.—Paris papers to May 9, have been received at New York.

The Cholera in Paris was rapidly subsiding. At midnight of the 7th, 48 deaths for the previous twenty four hours were reported; and on the 8th, 35. A consultation of physicians, on the 8th, pronounced the case of M. Casimir Perier to be favorable, and anticipated steady convalescence.

At Havre on the 7th, four new Cases of Cholera were reported in the hospitals—none in the city. The whole number of cases had been 63; deaths 27—remaining 19.

The Duke de Reichstadt was recovering from his sickness at the last dates.

The Chambers were to be called together on the 1st of August.

The French troops have evacuated Ancona, and the Austrians have received similar orders, and most of them have already gone.

Arrest of the Duchess de Berri. The steamboat Charles Albert, having on board the Duchess de Berri, the Duke of Almazan, the Duke de Escars, and the son of Marshal Bismont, with several other prominent members of the Carlist party, having attempted to land at Marseilles, was seized by the armed ship Sphinx, conducted to Ajaccio, in Corsica, and the passengers were put on board a frigate which was to return them to Holy Rood.

A private letter in the London Standard, dated Paris, May 12, contains the following: "The moderate parties in France rejoice at the rejection of the Reform Bill. All men of property and character are satisfied, but the men of the Revolutionary faction are enraged and clamorous. It was always predicted by the demagogues of Paris, that the resignation of the Grey ministry would produce a fall in the French funds of at least 5 per cent; but, strange to say, the difference of prices since the intelligence has been known has not exceeded 1 per cent. To-day, when it was announced that the Duke of Wellington and Lord Lyndhurst had been charged by the King to form a new Cabinet, the demagogues again predicted a large fall in the funds, and they all rushed to the Bourse to sell their stock. But the moderate and royalist party was there; and, as you will perceive from this letter, the news produced very little effect."

CHOLERA IN CANADA.

From the New York Commercial Advertiser.

It is our painful duty to announce the alarming fact, that the India pestilence which in its progress westward has clad Europe in mourning, has at length distinctly appeared in America. The CHOLERA has broken out both in Quebec and Montreal—having been brought to those cities by the emigrants from Ireland.

We have received several letters from Montreal, from which we make the following extracts: MONTREAL, June 9th.

"We regret to say that one vessel from Dublin, with a full number of emigrants, has lost 42 persons during her voyage by an unknown disease, as it is reported; although the remainder of the passengers and crew are said to be now perfectly healthy. The vessel lies at the quarantine ground, below Quebec. An investigation is going on by the physicians, to ascertain and report the character of the disease. Some little alarm was excited, by the supposition that it was the cholera, but the public mind is more at ease within a day or two."

MONTREAL, June 11.

"We refer to ours of the 9th inst. and regret to say that the unknown disease alluded to, as having swept off 42 of the emigrant passengers on board the Carricks from Dublin, proves to be the Cholera, and the disease is now officially ascertained as existing in Quebec, where 15 cases were reported on the 9th inst. and several deaths. And we further regret to say, that there is but little doubt but two or three deaths in this place, yesterday and to-day, were decided cases of Cholera. We, as well as others, are very naturally alarmed—and we are aware that when it becomes known abroad that this dreadful disease exists here, it must operate much to the disadvantage of business generally, and ours in particular—yet we consider it the duty of every one to state facts as nearly as they can be collected, and not suppress the information merely because it may injuriously affect their business and interest."

The foregoing extracts are from the highly respectable house of Messrs. H. Gates & Co.

The Boston Transcript gives the following account of a distressing catastrophe which occurred near that harbor on Tuesday evening.

MELANCHOLY.—The pleasure boat Bunker Hill, Bartholomew Williams, skipper, was upset in the outer harbor, near Nahant, about a mile from the Graves, during the violent squall which occurred about half past six o'clock, last evening, and eight of our fellow citizens drowned, viz: Mr. Joel Prouty, senior, (firm Daniel Bates & Co.) his son in law, Mr. Jonas Cole, (firm Cole & Snow), Mr. Benjamin Smith, jr. (firm Smith & Nye), Mr. Robert R. Howard, (firm Howard and Manning), Mr. Henry B. Trott, (late firm Trott & Whitney), Mr. Daniel F. Weston, (firm Whitney & Weston), Mr. William Emerson, (firm Emerson & Jones), and Mr. Bohan A. Clark, Broker. Only two persons were saved, Mr. Lucian Skinner, Broker, and the skipper, Mr. Williams.

They left the city about 11 o'clock, on a fishing excursion—had had very good luck, and were returning, in the expectation of arriving home at an early hour. The sky became suddenly overcast, and it began to rain. All of the party, but Mr. Prouty and the skipper, went down into the cuddy. Mr. Skinner was the last person who entered it, and seated himself near the door. The wind increasing, and a squall threatening, the skipper lowered his foresail, and went forward to hand the jib, when Mr. Trott came on deck and took the helm—the skipper saw the squall coming, and called to him to put the helm down. Mr. Trott misunderstood him, and put it hard up. In an instant the boat capsized, and in less than half a minute, being heavily ballasted, and the ballast being prevented from falling out by the flooring, she went down, and eight souls perished.

Mr. Skinner, thinks, that the top of the cuddy must have been forced off by the pressure of the water, which entered as the boat fell over, aided by the convulsive efforts of his companions to escape. Otherwise, he should not have escaped himself, as although nearest the door he was prevented from getting out, by those behind him, who held him back.

When he found himself in the water and saw the boat sink, he looked around for a plank or oar; he saw at a distance a piece of board about a foot and a half square—he swam to and laid hold of it; seeing one or two other similar pieces he collected them also, and formed a sort of life buoy. Mr. Williams the skipper, saved himself by catching at the oars. In this situation, the wind blowing a gale and the rain falling in torrents, they descried at a distance the schooner President Jackson, Capt. Chase, lying by; they swam towards her, and succeeded in making their cries heard. A boat was immediately lowered, and they were rescued, but much exhausted. The boat's crew then rowed round in search of others of the company, but found only the lifeless bodies of Messrs. Weston and Smith. They returned to their vessel, where every exertion was made to resuscitate the dead, and every attention kindly bestowed upon the living. The President Jackson, arrived about half past 9 o'clock, and the melancholy intelligence was speedily carried to all parts of the city.

THE SEASON. The Portland Courier gives from "Good old Parson Smith's book" a statement of the weather, in 1725, and every 10th year until 1778, which will enable sufferers to bear with similar weather the present year. We give an extract from the journal, respecting the two most severe seasons: 1763, May 20. Cold. 24, the freshets are raised higher than ever known. July 1st.—There is no summer yet. July 14, not a hot night this summer, indeed not hot weather at all, but constantly wet. July 21, cold north east storm. There has not been for two months past 48 hours of fair weather at any one time. August 9, the weather continues foggy and wet. 26th, fair weather for a week; a great favor and a rarity. September 10, a frost last night. 1777, May 15. It is agreed to be the coldest weather and most backward spring that ever was. 20th, raw cold, with a deluge of rain. June 30, cold, very cold; nothing ever like it through the whole spring; and yet every thing is flourishing; perhaps, never more so, except Indian Corn.

GARDINER BANK.—This Bank will in future be open for business, in the afternoon from two to three o'clock.

The readers of this paper, and the readers of the papers which flourished before the National Intelligencer had existence, have heard, year after year, of the far-famed claim of Amy Darden, for her horse Romulus, which was pressed into the public service during the revolutionary war. To all those readers, or such of them as have survived the lapse of years, we have the pleasure to announce that they will hear of this venerable claim no more:—it has finally, and at last, passed both Houses of Congress, and unless the President shall, contrary to all probability, interpose his veto to its consummation, it will become a law.—*Nat. Int.*

It appears from the Mobile Patriot, that the crew of sloop Ajax had stolen money from her, were caught and most of it recovered; that they were secured and chained to the deck by the American Consul at Brasos, who requested Captain Tishew not to release them till he had arrived at Mobile, for trial; that there is scarcely a doubt that Capt. T. was murdered on the passage by them, and that they must have been liberated by his kindness, or by some among the crew contemplating to unite with them in the piracy.

Mr. Charles H. Bell, of New York, aged about 30, the engineer employed to construct the steamboat on Winnepissogee Lake, was killed at Gilford on Tuesday last. About 7 o'clock he was assisting in raising the floor at Bachelor's mill to admit a log, when the pressure of the water forced the lower part of the floor out, and threw him into the water above; he was immediately carried through the floor down a fall of 40 rods—and was seen for the last time just as he passed into the still water below the falls. *Portland, N. H. Journal, June 16.*

The Indian War.—The steamboat mail yesterday brought us some further particulars of the late events on the Indian frontier, which shows that the frontier settlements of Illinois were in a state of great alarm, but they do not give any account of later operations than those of which we had been before informed. There appears to be no doubt that the United States Troops with the militia under arms were in sufficient force to entirely overpower all the Indians who had taken up arms.—*Boston Daily Advertiser.*

The National Intelligencer of Monday says, "In addition to the late painful intelligence we regret to learn, that letters were received in this city yesterday, from Fort Armstrong, stating that the Indian Agent, of Chicago, and three other persons, while on their way to Fort Armstrong, with despatches from General Atkinson, were attacked by a party of Indians, and all of them killed."

The Britannio, Caledonia, Talavera, and Donegal, line of battle-ships, with a strong marine force on board, have been ordered to proceed to the Tagus, to demand from the tyrant Miguel restitution for the injury he has caused to be inflicted on British subjects.—The invasion of Don Pedro may be expected almost simultaneously at Lisbon, with the arrival of our squadron.

Two ladies were crushed to death in N. York last Saturday, at the launching of a ship. The bulk of the vessel launched, swelled the waves so as to overflow a pier, close alongside which was covered with spectators and wash a great many persons overboard. These two unfortunate ladies, Miss Force of New Jersey, and Mrs. Cohen, of New Orleans, were crushed between the wharf and a sloop and died instantly.

Distressing Casualty.—Two men belonging to the lower part of the town, went to Squam on Friday last, in a wherry, for a load of lobsters. It has been ascertained that they purchased their lobsters;—since which, the boat has been found bottom up, near Ipswich bar, and the presumption is, that they were over-set in crossing the bar, and both drowned. Their names are Webster Burrows and Anthony Burrill.—*Newburyport Herald.*

Wonderful Cane. There has been an important accession to mechanical ingenuity recently; a walking stick, armed with powder and ball, has just been invented. A respectable looking ivory headed cane has been constructed so as to prove as dangerous as a magician's rod or a Trojan horse. The inventor is Mr. Daniel Buzzel, Philadelphia.

A Calcutta paper says:—"The Cholera, in a mild form, has made its appearance at Hobart Town. The following simple recipe taken at a draught, seldom fails of affording instant relief to the patient, viz: 1 oz. cinnamon water, 35 drops tincture of opium, 1 drachm spirits of lavender, and 2 drachms tincture of rhubarb."

Re-appearance of the Sea-Serpent.—Capt. Ferguson of the sloop Meridian, at New York from Charleston, declares that he saw the Sea-Serpent on the 7th inst. off the capes of Virginia, and represents the appearance of the monster as hitherto described.

Yankee Success.—It will be recollected that a Mr. Raymond, one of the New York police officers, went to Brussels and succeeded in finding the remaining jewels of the Princess of Orange.

The Emperor Nicholas, writing on the subject of the jewels to his sister, the princess, pays the following compliment to Yankee success: "Rest contented, if an American has undertaken to find them, he will certainly succeed in the discovery. These Americans succeed in every thing."

A man being upbraided for contracting a number of debts, coolly replied that he did nothing of the kind; "on the contrary," said he, "I have invariably done everything to enlarge them."

The Rutland, Vt. Herald states that a man in Wallingford, recently trapped and killed a catamount weighing, although lean, one hundred and thirty pounds! He had killed two sheep the night before. The first mark of the trap on the animal was sixteen feet from where the trap was set, from which it appears it must have leaped that distance when it closed.

Battle Ground for Sale. The plantation near New Orleans, on which the celebrated Battle of the 8th of January, 1815, was fought has been divided into town lots, and was to have been sold at auction in New Orleans on the 26th ult. It is expected to prove a healthy and pleasant summer retreat for the inhabitants of the city. The new town is to bear the name of Versailles.

Fisheries.—The Wiscasset Yankee of Thursday says, several fishing vessels have arrived at that place with their first fares.—They have experienced very severe weather and have been very unsuccessful.

The Pension Bill has received the signature of the President, and is now a law of the land.—Soldiers who were in the army two years, are to be allowed full pay, from March 1831, and those who served six months in proportion.

According to an official report just published at Brussels, the population of Belgium amounts 4,083,427 inhabitants.

APPOINTMENTS.

The EDITOR expects to preach next Sunday in Winthrop, and on Sunday July 1st in Bowdoinham. It is expected that Br. W. Frost of Dexter will preach next Sunday in Livermore.

MARRIED.

In Belmont, Wm. Melvin, aged 80, one who took an active part in destroying the tea at Boston in 1773, to Mrs. Sally Parker, aged 78, whose husband fell at the battle of Bellingham, Aug. 16, 1777. In Elliot, Benjamin F. Emery, of Somersworth, to Miss Sophia Jenkins, of Kittery. In Bangor, by Rev. George Bates of Turner, Mr. John M. Roberts to Miss Leonora Low, both of B. In Rumford, Mr. Bartholomew Coburn to Miss Sally Hutchins. In Bethel, Mr. Stephen Frost to Miss Dolly Bean.

DIED.

In Farmington, June 7, of scarlet fever, Clarinda, daughter of Moses Butterfield, aged 8 years. Also on the same day, of the same disease, Theresa, daughter of Col. James Butterfield, aged 3 years. In Whitefield, Mrs. Sarah, wife of Mr. Thomas Turner, aged 26. In Unity, Mrs. Alpha F. Robinson, widow of the late Joseph D. Robinson, of Vassalborough, aged 21. In Limington, Mr. Jonathan Boothby, aged 78. In Dover, N. H. Mrs. Elizabeth Gilman, relict of John P. Gilman, Esq. aged 65. In Winslow, Mr. Cyrus Southard, aged 40. In Bangor, Mr. Nathaniel Bartlett, aged 38. In Gardnerville, Mr. Abraham Boston, aged 39. In Farmington, Abner, son of Moses Butterfield, aged 19. He was a young man of much promise, highly esteemed by a large circle of relatives and friends, and respected by all who knew him. His health for the last 18 months had been very poor, and his mind had been led to much reflection on the subject of religion. He became a real believer in the glorious doctrine of universal salvation. This faith abundantly supported him through a long and, for some part of the time, distressing sickness, and in the hour of dissolution enabled him to triumph in hope of a blessed immortality.—*Com.*

MARINE JOURNAL.

PORT OF GARDINER.

Friday, June 15.—Sailed, sch'r Resolution, Merriam, Boston; Fane, Calif, Portland.

Saturday, June 16.—Arrived, sch'r Experiment, Weeks, New Bedford.

Sunday, June 17.—Arrived, sch'r's Bonny-Boat, Moore, Boston; Wm. Barker, Blanchard, Boston.

Sailed, sch'r's Hickory, Wares, Boston; Frances, Tappan, Manchester; Charles, Gouldsmith, Manchester; Ann, Foster, Salem; Don Quixote, Caldwell, do.; Leo, Rogers, Dennis; Agate, Perry, Sandwich; Dorcas, Kelley, New Haven; Liberty, Carlton, New Bedford; Reiney, Blanchard, New Bedford; Pacific, Small, Newburyport; America, Goodwin, Newburyport; shops Alexander, Bennett, New Bedford; Geo. Washington, Baker, Yarmouth; Charles, Atkins, Sandwich.

Tuesday, June 19.—Arrived, sch'r Nancy, Merrill, Boston.

Sailed, brig Enterprise, Gay, Boston; sch'r's Oarney, Waymouth, Salem; Deborah, Noble, Boston; Jane, Goodline, Salem; Hope-&-Plebe, Harding, Provincetown.

Wednesday, June 20.—Arrived, sloop Cicero, Bease, Warrum; Reaper, Gibbs, do.

Notice.

A GREEABLY to the second article in the By-Laws of the town of Gardiner, the undersigned have appointed REUBEN GAY, Esq. and BENJ. H. FIELD, Inspectors of Police, and they are authorized to enforce the observance of said By-Laws the ensuing year.

WM. PARTRIDGE, } Selectmen of
BENJ. SHAW, } Gardiner.

Gardiner, June 16, 1832.

N. B. Copies of the above By-Laws are ready for delivery at the Selectmen's room.

Particular Notice.

ALL persons indebted to the subscriber on store account for 1831, must settle the same previous to the 10th of July next, or after that time pay costs. STEPHEN WEBBER.

Gardiner, June 18, 1832. 21

Public Sale.

Will be sold at Public Vendue, on the premises at Bowdoin's Point, in Halliwell, on Monday the 9th day of July next at 2 o'clock, P. M. so much of the Real Estate of the late Capt. W. M. SERRIS as deceased, as will raise the sum of five hundred and fifty-five dollars and costs of sale.

PETER GRANT, } Executors.
JESSE JEWETT, }

Halliwell, June 18, 1832.

Vessel for Sale.

THE hull of a VESSEL now on the stocks, about 150 tons burthen, low deck, 82 feet on deck, 23 feet beam, 8 feet hold—built principally of white oak and the first rate workman—can be launched in June inst. For further particulars enquire of MUNSINGHAM & KENNEDY or JAMES JONES.

East Alna, June 4, 1832.

PROPOSALS.

For the second Volume of

The Gospel Anchor.

THE first volume of the Anchor will be completed in June next, and the first number of the second volume will be issued the first week in July. Although the paper has only existed a year, and of course is still in its infancy, it has received a generous support and is now circulated to above twelve hundred subscribers and patrons. A continued zeal on the part of its friends to extend its circulation, would soon raise the list to two thousand subscribers; and the Publisher respectfully invites their endeavors in promoting its interests. There are but few of our subscribers who might not, if the effort were made procure each a new name to add to our list.

The Editors will continue to exert themselves in rendering the publication both instructive and amusing, by blending the "useful with the agreeable." To the more serious reading of sermons, religious discussions and scriptural illustrations, will be added religious essays on a variety of subjects. As the guardian of our civil and religious liberties, the Anchor will be found "faithful and fearless." The Editors stand pledged to the public as the uncompromising foes to religious domination, and they will narrowly watch, and vigorously oppose, every attempt which a crafty, aspiring, and ambitious priesthood may make to control the liberties and enslave the minds of the citizen, under the specious and imposing sanctions of religion.

TERMS.—The Anchor is published every Saturday at No. 8 1/2 State street, Troy, N. Y. at \$1 00 in advance, or \$2 if not paid within three months.

Kennebec, ss.—At a Court of Probate holden at Augusta, within and for the County of Kennebec, on the nineteenth day of May, A. D. 1832.

ENOCH S. TAPPAN, Administrator of the Estate of MICHAEL TAPPAN, late of Gardiner, in said county, deceased, having presented his first account of administration of the Estate of said deceased for allowance:

Ordered, That the said Administrator give notice to all persons interested, by causing a copy of this order to be published three weeks successively in the Christian Intelligencer and Eastern Chronicle, printed at Gardiner, that they may appear at a Probate Court to be held at Augusta in said county, on the last Tuesday of June next, at ten of the clock in the forenoon, and show cause, if any they have, why the same should not be allowed.

H. W. FULLER, Judge.

A true copy.—Attest: E. T. BRIDGE, Register.

POETRY.

BURIAL OF THE YOUNG.

BY MRS. SIGOURNEY.

There was an open grave—and many an eye
Looked down upon it. Show the sable hearse
Moved on, as if reluctantly it bore
The young, the unwearied form, to that cold couch,
Which age and sorrow render sweet to man.
—There seem'd a sadness in the humid air,
Lifting the long graves from those verdant mounds
Where slumber multitudes—

—There was a train
Of young, fair females, with their brows of bloom,
And shining tresses. Arm in arm they came,
And stood upon the brink of that dark pit,
In pensive beauty, waiting the approach
Of their companion. She was wont to fly
And meet them, as the gay bird meets the spring,
Breathing the dew drop from the morning flowers,
And breathing mirth and gladness. Now she came
With movements fashion'd to the deep-toned bell,
—She came with mourning sere, and sorrowing friend,
And tears of those who at her side were nursed
By the same mother.

Ah! and one was there,
Who, ere the fading of the summer rose,
Had hoped to greet her as his bride. But death
Arose between them. The pale lover watch'd
Se close her journey through the shadowy vale,
That almost to his heart the ice of death
Later'd from her lips. There was a brilliant flash
Of youth about her—her—her kindling eye
Pour'd such unearthly light, that hope would hang
Even on the archer's arrow, while it dropp'd
Deep poison. Many a restless night she toiled
For that slight breath which held her from the tomb
Still waiting like a snow wreath, which the sun
Marks for his own, on some cool mountain's breast.
Yet spare, and tinges long with rosy light.
—O'er her the musing of her silent couch,
Came visions of that matron form which bent,
With nursing tenderness, to sooth and bless
Her cradle dream, and her enervate hand
In trembling prayer she raised—(but the who saved
The strait mother, would redeem the child.
Was the orison lost—When then that peace
So dove-like, settling o'er a soul that loved
Earth and its pleasures—When that angel smile
With which the affluence of a world so dear
Were counted and resigned—That eloquence
So fondly urging those whose hearts were full
Of sublimity, to seek
A better portion! Whence that voice of joy,
Which from the marble lips in life's last strife
Burst forth, to hail her everlasting home?

—Cold reasoners be convinced. And when ye stand
Where that fair brow, and those unfurrowed locks
Return to dust—where the voice of sleepers waits
The resurrection note—O! lift the heart
In praise to Him, who gave the victory.

MISCELLANY.

From the American Farmer.

THE GARDEN.
THIRD PRIZE ESSAY, HORTICULTURAL DIVISION.
BY CALVIN.

Although no art nor occupation can be traced to a more exalted origin than that of horticulture, yet if we were to commence an exposition of this science by taking a view of the source from which this delightful employment first emanated, we should soon be lost in an inexplicable labyrinth of wonder, admiration and astonishment. It may not however be amiss, by way of introduction, to make a few observations on this primitive employment, in order not only to pave the way for what may be said in this age of refinement, but also to confirm and establish the most prominent feature in this paper, (viz.) that horticulture and innocence are closely allied. As no history furnishes any correct account of this beautiful spot devoted to horticulture, and prepared by the hand of the supreme Architect, we are left to vague conjecture while contemplating the beauties of this delectable paradise. Still by taking the train of the most certain information we are in possession of, we are actually led to some self evident conclusions calculated to shed light on this important subject. In order to form just conceptions of the place of residence we must first take a view of the occupants. But few of mankind I think are left to dissent from the common received opinion that the first pair were created in perfect innocence, formed in the express image and likeness of their creator.

The most rational conception that strikes my mind for the local situation of those who were under the ruling influence of virtue, would naturally be where all the natural and spiritual sensations could be regaled to their full extent. Now let the present state of refinement say, what more appropriate residence could be allotted than a garden, beautified and decorated in all its various compartments by the hand of infinite skill and wisdom. I am well aware that some who profess to have great light and knowledge, have no other conception of this beautiful spot than to suppose it a place of deposit for some choice fruit trees, with one in the centre of a most delicious kind which so tempted the inmates that they eat of the fruit and thereby forfeited their right to the premises.

But these things I leave to theologians to settle, whether the sin of Adam consisted in eating, thinking, or doing some abominable act; my only intention is to delineate the garden according to the principles of innocence and the first formation of man, and draw some inferences which may not be altogether founded on vain hypothesis. Yet I shall take the liberty to drop a few ideas on this part of the subject. As soon as the man became corrupted, he was immediately ejected from his blissful abode, with this malediction, that he should henceforth be under the necessity of labouring hard to earn his bread, and that the earth should produce briars and thorns; and perhaps if the whole had been enumerated we should have had a lengthy catalogue of noxious weeds. From this view of the case I draw this fair inference, that in the garden there was but little necessity for labour, and that the earth produced none of those worse than useless plants which, thereafter to keep in subjection would cause the sweat to flow from his brow. But I return to the more pleasing employment of describing the garden. Taking it for granted that all the senses and propensities of this happy pair were under the controlling influence of virtue and chastity, certainly the enjoyment of those faculties must be well pleasing in the sight of him who formed this noble being, and of course every thing, calculated to call into

action the energies of this wonderful piece of mechanism, must have been created so as to fill the whole sense with perfect delight. Here we are irresistibly led to conclude, that nothing which the imagination can picture of the beauties of nature were lacking in this delectable spot, so completely calculated for the residence of innocence and virtue. This was a spot where taste and elegance were blended with unrivalled perfection, imagination is called on in vain to portray a scene to equal this in loveliness. Here the admirer of nature is not fatigued with sameness, the grandeur of this majestic scene must touch every heart allied to heaven. The eye at a single glance takes in innumerable beauties and feasts and luxuriates amid the rich profusion, while the ear is ravished by the melodious accents of the feathered choir. To render the scene more picturesque and heavenly, while contemplating this lower paradise, we are naturally, and as it were voluntarily led to the conclusion that emotions of gratitude must inevitably flow to that being who commanded light and all its attendant beauties into existence. Words would poorly express the sublime and elevated sensations which would swell the bosom of a lover of horticulture, while his eyes were thus feasted with the beauties of nature.

The scripture account of the garden is short but very comprehensive and explicit. "And the Lord God caused to grow every tree that was pleasant to the sight and good for food." Now if every tree, shrub, or plant, was created which could afford pleasure in beholding, and every thing which could please the taste, then I ask what could be lacking? shall we draw the conclusion that a few choice articles were caused to grow on this selected spot, and that multitudes perhaps of a far superior structure were scattered over the unbounded plains of creation, or shall we not much rather conclude that from this unrivalled profusion of beauty the whole earth was seeded by means of the deluge. From contemplating this paradisaical scene of beauty, the residence of innocence and virtue, we are irresistibly led to the conclusion that horticulture and innocence are hand maidens, and of course wherever the one makes a permanent stand the other is stationed as the faithful contemporary.

If the scriptures are true, there is to be a restoration of all things; if this takes place we shall see horticulture brought to its primitive standard, and man again established in innocence, and as certain as one takes place just so sure the other will come to pass. And here I shall venture to predict, that there is nothing taking place among the men of this generation or among the kingdoms of this world, which affords such conclusive evidence of the near approach of the millennium or final amelioration of the human family, as that spirit of zealous enterprise which is afloat in the earth in relation to horticulture. How far the various agricultural and horticultural societies have had their benign influence, in ameliorating the condition of man, is evident to every well informed discerning mind. It would render this paper too prolix to enter into a minute detail of all the beneficial results which have flowed, as a natural consequence, from these associations. Yet we shall venture to bestow a passing remark on some of the most prominent institutions, in order to illustrate the idea which we have ventured with some degree of confidence to assert, that horticulture is calculated in its very nature to better the conditions of mankind. No society perhaps in the world has done more towards raising horticulture to its present elevated situation than the Horticultural society of London, which has been about twenty five years in existence, and contains upwards of five thousand members, including all classes of the community from the king down to the day labourer, and already fifty similar institutions have arisen in the island of Great Britain. Its associates are dispersed throughout the globe, and are constantly transmitting seeds, cions, plants, and a fund of useful information to the parent society in London. A considerable portion of the most eminent horticulturists in America are honorary members of the society, among whom the late Gov. Clinton was an active corresponding member. The society of Paris, instituted in 1826, now contains near two thousand members and is rapidly increasing both in numbers and improvement. At a meeting of this society, M. Boursalt, in an eloquent speech, used various appropriate arguments to prove the beneficial results of gardening, on society generally, and the duty of every enlightened individual to promote a taste for it, as a source of social improvement and general amelioration. We might go on to name the numerous or almost innumerable transatlantic societies, we might say that associations of this kind are in successful operation in London, Edinburgh, Paris, Berlin, Vienna, and in almost every capital in Europe, that sovereigns, princes and nobles are proud to have their names enrolled among the members of those institutions, in order to establish the fact that horticulture is at present receiving the patronage and support of the most enlightened portion of the community in the eastern hemisphere, and to prove that the salutary influence, which must naturally be produced by the harmonious labour of those numerous societies founded for the advancement of horticulture, cannot fail, in the very nature of things, to ameliorate the condition of man. But fearful that we shall encroach on the patience of the reader by multiplying arguments to prove a fact which must be self-evident to every enlightened person, we shall

tarry no longer in a foreign region, but return to our own beloved country and see what is doing in America. It may not be necessary to enumerate the various societies which have arisen in the United States since the first impulse was given by our parent country. And to calculate the beneficial results that have flowed from the various associations, which have already been established would swell this paper to an enormous volume.

But as certain as America is destined to be one of the greatest nations on the earth, just so sure will the art of gardening prevail to greater perfection in the western hemisphere than any thing which the universe can boast. In this favored land, where freedom has taken up its abode and the rights of man are secured, this rational conclusion must be evident to all that purity and innocence may reign without control. And when a proper incitement in horticulture shall become universal, then the natural consequence resulting from such a state of things is a degree of refined elevation far exceeding any thing hitherto known among men, for these two from the beginning are inseparably connected, and one will never prevail to any great extent without the other. For the truth of this assertion I appeal to the knowledge and observation of all men of information. Wherever you see a body of people or an individual whose attention is much occupied in horticulture there abides a proportional measure of innocence and virtue. If you are a sceptic in this matter, a ride of a hundred miles, or perhaps half the distance, will convince you. Wherever you see a neat garden, under good culture, call, and you will find the inmates of that house hospitable, friendly, and kind. Observe the plantation desitute of a garden and without any visible marks of horticulture, you will find the weeds have taken a lease for life on the premises, briars in every direction have taken possession of the fence corners, and on your arrival at the house, you are beset with dogs trained under the influence of that spirit which governs the inmates, and your reception in the house is in perfect accordance with all you see and hear without. In nine cases out of ten you will find the truth of this statement, and my own experience with that of a multitude of witnesses, confirm the testimony.

Let us therefore, as free born sons of liberty, pursue the good work of improvement until refinement is perfected, when the wilderness shall blossom as the rose, the lion and the lamb lie down together, and righteousness and peace shall embrace each other in very deed, and this lower world not only bear a correspondent resemblance of the heavens, but the heavens with resplendent beauty be planted on the earth.

Some may ask why I predict with confidence the superiority of American horticulture. When you tell me why or how it is that America has first grasped the standard of liberty and union, and amid the silent wonder and astonishment of nations is rapidly rising in majestic splendor to that pre-eminent station to which she is happily destined, then I will answer your question. In the mean time, let all who feel a lively interest in the amelioration of their fellows, and desire the increase of virtue and purity, be zealously engaged to bring to pass that state of things which will prove a lasting blessing to society.

Horticulture is deservedly classed among the fine arts, for this palpable reason, that its natural tendency is to refine the manners of society, and produce those chaste and ennobling sensations which lead through nature up to nature's God. Horticulture is one of the most innocent, healthy, and pleasing employments in life, and affords instructing lessons which naturally tend to moral and social virtue. Kings, emperors, and princes have often afforded their patronage and showed their predilection for flower gardens. "Consider the lilies of the field," said one who taught as never man taught, "for Solomon in all his glory was not arrayed like one of these." Nature in her gay attire is every how calculated to tranquilize the agitated passions, and fill the soul with a kind of primitive delight and innocence; it enlivens the sinking mind, exhilarates the whole man, and drives despondency away. Both horticulture and floriculture afford amusements congenial to innocence and the most noble impressions, and while the fostering hand of pleasing industry is afforded to these transcendent beauties of nature, the discerning mind will be unavoidably led to the propriety of subduing every unruly passion, that the beauties of a well ornamented mind may be left unmolested to expand in graceful splendor as the lovely Camellia Japonica.

Although I am by no means a wise master-builder, yet I have laid the foundation of this essay in truth, and depend on your goodness to finish it in righteousness. The materials, I think, are of an elastic nature, and I have no doubt but the strength of your intellect will be sufficient, to draw it to any suitable length, without breaking the thread.

From the Ladies' Magazine.

A CHAPTER FROM OUR BOOK OF THOUGHTS.

The mind that would seek some other than the beaten track of life for its enjoyments, which looks earnestly and confidently for the coming of that day when all shall be good and happy, when there shall be "nothing to hurt or offend," is called by those who make money and money's worth the standard of merit, enthusiastic and visionary, if not foolish.

Life has many a chance and change;
And yet where'er we rest our range,
The heart can summon the beautiful forth,
Paint hues of heaven on shadows of earth,
Give to the gloomy winter day
The breath and brightness of glowing May,
And gather the roses of memory
From the broken stalk, and barren tree.

It is a poor intellect and a foolish pride that can pronounce every thing untrue and impossible which we cannot touch or feel. If I did not believe that, even in this world, I could perceive a higher nature and a union between the heavenly and earthly, all that I hear and see would have but little to charm me.

Republicans should cultivate the simplicity of taste which can appreciate the beauties of nature; and then the stars and ribands of titled grandeur will seem, as they are, vain and trifling.

With every purpose Nature wakes
The powers we should employ;
Duty our highest pleasure makes,
And yet the soul shrinks back and takes
Art's smoother road to joy.

For myself, I confess there are few pleasures I enjoy more than the study of the human mind. I love to mark how circumstances modify its operations; how exigencies arouse its exertions; how knowledge accelerates, or ignorance retards its progress in improvement; how liberty exalts its powers; and more than all how religion enlarges its faculties, and prepares it for immortal happiness.

Some knowledge of the constitution, or form of government under which we live in so much security and happiness, and also some knowledge of the conflicting interests of the different sections of our country which our constitution was intended to harmonize, seems necessary for every individual in the Republic, woman as well as man. Without such knowledge we shall fail to appreciate the blessings we enjoy, and we shall fail also to fashion our moral and intellectual pursuits and attainments so as to produce the most beneficial effect on the peculiar institutions and wants of our own country.

I consider every attempt to induce women to think they have a just right to participate in the public duties of government as injurious to their best interests and derogatory to their character. Our empire is purer, more excellent and spiritual than the worldly scope of regulating by laws the intercourse of business, which the temporal wants of men renders necessary; and it is holier even than that of the patriot who makes laws for the suppression of vice, and the encouragement of virtue. We legislate for the heart, the conscience, the mind. The impress of character, and the mode of its expression by the manners and morals belong to woman's legitimate dominion, and she surely has no need to go out of her sphere to make her influence felt.

Women write from impulse, the whim of the moment, for amusement, for the gratification of those they love—but the example is rare of a female writer who forms to herself any plan for the promotion of moral improvement, or scientific research, or mental elevation, and constantly devotes the powers of her mind to the accomplishment of such plans.

MAHOGANY.

BLAKE & KITTREDGE,
(Formerly GRIDLEY, BLAKE & Co.)
City Market Building, Brattle street, Boston.

HAVE FOR SALE,
185,000 FEET of St. Domingo and Bay MAHOGANY, selected with great care from various cargoes, and comprising the best assortment of branch and plain Mahogany to be found in the city, sawed into all dimensions and thickness of plank, boards and veneers, suitable for Cabinet Makers, House and Ship Carpenters, or for Factories, which they will sell at the lowest market price and in lots of any quantity that their customers may be accommodated without purchasing any superfluous stock. B. & K. respectfully invite purchasers to call and examine for themselves or send their orders, which will be attended to the same as if they were present.
Boston, April 20, 1832.

Spring Goods.

GORDON & STODDARD,
No. 78 and 80 State Street, BOSTON.

HAVE RECEIVED by the late arrivals from Europe 200 packages, comprising an extensive assortment of WOOLLEN, COTTON, LINEN and STUFF GOODS, which they offer for sale low for cash or short credit.
April 16, 1832.

Hats! Hats!

THE subscriber offers for sale at his old stand, as good an assortment of HATS of every quality and description as can be found in the State of Maine, manufactured under his own direction by experienced workmen; and of superior stock, which he will warrant to give entire satisfaction to his customers.

Also, a good assortment of gentlemen's youth's and children's CLOTH CAPS—children's FANCY CAPS—PALM LEAF HATS—UMBRELLAS—BAND-BOXES, &c. &c.—cheap for cash or good credit.—CALL AND EXAMINE.
L. L. MACOMBER.

Gardiner, May 14, 1832.

PLANING, TONGUEING AND

GROOVING MACHINE.

THE subscriber informs the Public that he has just put in operation a labor saving machine which will be found of great utility to those who are engaged in building. It is now in operation in Gardiner, and is capable of being worked by steam or water power. The Agent of the Patent right has visited the State for the purpose of disposing of the rights for Maine and New Hampshire. He may be found at Perkins' Hotel in Gardiner, and invites Joiners and others who may wish to purchase rights for towns, counties, or for the State, to call and see it in operation.
H. BECKER.

Gardiner, May 10, 1832.

Universalist Books.

UNIVERSALIST BOOKS, of every description that are to be obtained in the United States, are kept constantly on hand for sale, wholesale and retail, by THOMAS WHITTEMORE, at the Trumpet Office, No. 40, Cornhill, Boston. Orders from a distance cheerfully and promptly attended to. The Port of Boston furnishes ready conveyances to all parts in the United States; and books and pamphlets, when ordered to any considerable amount, are packed in strong boxes, and forwarded in the most perfect order. These books are furnished on commission to those whose character is well known, or who send recommendations from persons with whom we are acquainted. All orders should be directed as follows: "Thomas Whittemore, Trumpet Office, Boston, Mass."

Neats Foot Oil,

OF the first quality for sale by the barrel or single gallon, by
E. McLELLAN.
May 28, 1832.

Great Improvement in Mills.

THE subscriber has made an additional improvement in his reaction water wheel which makes it more simple in its construction and easily kept in repair, which he now offers for sale in single rights, or in districts, to suit purchasers.

The subscriber confidently asserts that more labor can be performed with a given water power by his wheel, than by any other wheel now in use, while the expense is less than one fourth of that of the best wheel; it having been found by actual experiment, to perform twice the labor of the tub wheel placed in the same situation, being on a perpendicular shaft, and no gearing necessary in its application to grist mills and other machinery; it is peculiarly adapted to small streams with moderate head of water, and is but little affected by back water. The wheel and shaft are both of cast iron, and of course, very durable.

The wheel is now in successful operation in the grist mill of Hon. Jas. Bridge, Augusta, Me. where the public are invited to call and examine for themselves.
JOHN TURNER.

Augusta, Dec. 1, 1830.

I hereby certify that I have lately erected a grist mill in Augusta with two run of stones, the one moved by a tub wheel of the most approved construction, and the other by Turner's Improved Reaction Wheel; the reacting wheel has been in operation seven weeks, and has proved itself to be decidedly preferable to the tub wheel.

I hereby certify that during the time I was making preparations for erecting a grist mill in North Salem, I examined quite a number of grist mills moved by several different kinds of wheels, among which was Turner's Patent Reaction Wheel; from the appearance I was decidedly of the opinion that it was preferable to any other—without hesitation I caused three of Turner's wheels to be put in operation in my mill. It has proved equal to my expectations in every respect.
JOHN SMITH.

Readfield, Feb. 16, 1832.

Farms & Mill Privileges.

FOR SALE—A FARM.

SITUATED on the northerly line of Liberty, upon George's River, in the State of Maine, on the county road from Camden and Thomaston, about half a mile south of the stage road through Montville, from Belfast to Augusta. Said Farm, contains fifty acres, with a good House and Barn, and has upon it within a few rods of the road, 4 or 5 excellent WATER PRIVILEGES, suitable for the erection of Cotton and Woolen Factories, or those of Iron, the latter of which, particularly for Scythes, is much needed in this State; being about 15 miles from Belfast, on Penobscot Bay, said mill sites are suitable also for a Tannery, being in the midst of an abundant supply of hemlock bark, which for many years to come may be purchased as low as \$2 per cord. It is a peculiar excellence of these Privileges that they command an unfailing supply of water the year round, being only about a mile from George's Lake or Pond, which acts as a reservoir that never fails. These premises being in the heart of a thrifty State, and in the midst of one of its best neighborhoods, offer every encouragement to the enterprise of any Manufacturer in New-England, who may wish to purchase an eligible situation for any of the purposes aforesaid. A stone dam has been already constructed upon a rock foundation, at one of the Privileges aforesaid, and where in the State could Machinery be put into operation, with greater safety or at less expense.

Also, another FARM adjoining the aforesaid premises, with a House and Barn, being on the southerly line of Montville, through which the same road before described passes, containing ONE HUNDRED ACRES of superior mowing, pasturing and tillage, equal in quality and in productiveness to any Farm in the County of Waldo, being the Farm now owned and occupied by Mr. Paul H. Dyer, a greater part of which is under good improvement.

For terms, and any further description of the premises, application may be made to EBEREY STRYKER, of Montville, near the premises, or to the Editor of the Maine Workingman's Advocate, Belfast, either personally, or by letter, post paid.
Montville, May, 1832. 6w—23

To the Hon. the Justices of the Court of Common Pleas, holden at Warren, within and for the County of Lincoln, on the fourth Tuesday of April, A. D. 1832.

HUMBLY shews JAMES CARNEY, of Dresden, in said County, that he is seized in fee and as tenant in common with other persons unknown, of one undivided fourth part of a certain piece of land situate in said Dresden, and bounded as follows, viz. on the north by land of James Carney; on the east by land of William Howard; on the west by Kennebec river; and on the south by the County road leading to Call's Ferry, so called, containing about thirty acres of land, more or less. That he cannot possess, occupy and improve his said fourth part of said premises to any advantage, while the same lies in common and undivided as aforesaid, but wholly loses the profits thereof. Wherefore he prays that notice may be issued in due form of law, and that his said fourth part may be set off and assigned to him in severalty, agreeably to the statute in such case made and provided, and your petitioner will ever pray.
JAMES CARNEY, by his Attorney,
S. BISHOP.

Copy Attest. NAT. COFFIN, Clerk.

LINCOLN, ss.—Court of Common Pleas, April Term, 1832.

On the foregoing petition, Ordered, that the Petitioner give notice by publishing his petition, with this order thereon, three weeks successively in the Christian Intelligencer, the last publication to be on the fourth Tuesday of the next session of this Court to be holden at Topsham on the fourth Tuesday of August next, that all persons interested may then and there appear, and shew cause, if any they have, why the prayer of said petition should not be granted.

Attest, NAT. COFFIN, Clerk.

Copy Attest, NAT. COFFIN, Clerk.

Wanted.

WANTED by the subscriber immediately, a journeyman Carder and Clothier. Also, as an apprentice to the same business, a boy of 16 or 17 years of age and of steady and industrious habits.
JOHN O. CRAIG.

Gardiner, May 24, 1832.

FOR SALE.

ABOUT Forty acres of excellent land in Winthrop, two miles south of the village. It is situated on a large road, travelled from thence to Brunswick. There is cut yearly on said Farm ten tons of hay. It has a sufficient quantity of pastured land, a young orchard, and ten acres of land are covered with a heavy growth of wood. There is on the premises a decent house and barn, and a good well of water. An unquestionable title can be given to those who wish the subscriber on the premises and possession given when sold.
SAMUEL WHITNEY.

June 1, 1832.

SCHOOL.

E. HOLMES would respectfully give notice, that the Summer term of his SCHOOL, will commence on the 4th of June next; where the following branches will be taught, viz.—Reading; Writing; Arithmetic; Geography; English Grammar; French; Latin and Greek Languages; Surveying; Navigation; Linear, Isometrical and Perspective Drawing and their application to Architectural and Mechanical Designs. Chemistry and the elements of Natural History will be taught to those who may wish instruction therein. He has been to considerable expense and trouble to fit up a chemical apparatus which will be at the service of those who are pursuing Chemistry.

For the common studies \$3.00 per quarter. For the Languages, Surveying, &c. Chemistry, Drawing and Natural History, \$4 per term. Should forty permanent scholars be obtained, a competent assistant will be employed.
Gardiner, May 28, 1832.

THE LAST CALL.

ALL persons indebted to the estate of J. B. WALTON, late of Gardiner, deceased, either by Note or Account, are hereby notified, that unless payment be made by the 15th of June next, their Notes and Accounts will be put into the hands of an Attorney for collection.
RUFUS GAY, Adm'r.
May 30, 1832.

FOR SALE.

A THREE-QUARTER Mottled Durham Short Horned BULL, two years old red and white, to be sold at a bargain, by
RUFUS GAY.
Gardiner, May 28, 1832.